THE

BHARAT SCOUTS & GUIDES BULLETIN

MADRAS STATE

Vol. 12 MAY 1961 No. 2

THOUGHT FOR THE MONTH

" To know what you know and know what you Don't know is the characteristic of one who knows "

—CONFUCIUS.

OURSELVES

THE RED LETTER DAY

April 4, 1961 was a Red Letter Day in the annals of the State Bharat Scouts and Guides. For on that day the Governor of Madras, Sri Bisnuram Medhi, was invested with the Insignia of Patron of the Bharat Scouts and Guides, by the State Chief Commissioner, Sri K. Venkataswami Naidu. It is the Scout tradition in this country to associate the heads of the States and Union with the Scout movement. Prior to independence the Viceroy was appointed by the Imperial Scout Headquarters as the Chief Scout of India and the Governors of Provinces were appointed as Provincial Chief Scouts.

" I would only just make one remark to you, and that is, I say with all sincerity that of all the posts which I hold, there is none which I can honestly say I regard as a greater privilege than that of being Provincial Chief Scout of this Presidency."

Lord Goschen,
Former Governor of Madras &
Former Provincial Chief Scout,
Madras.

Successive Governors of this State have been taking deep interest in the growth of this movement and our present Madras Governor in no way lags behind, for, his inspiring speech is the result of a deep study of the Movement. He rightly points out that the service without expecting reward and character training offered to the Scouts and Guides are the only possible tools for National re–construction.

TAMIL TERMS

It is a happy augury that the State Executive Committee at its meeting held on the April 1, 1961, appointed a Committee to suggest suitable terms in Tamil for English words in Scouting and Guiding. It is hoped that the deliberations of the Committee will go a long way in producing good tamil literature of great interest to the Scouts and Guides in this State. A long felt need, we trust, will ere long be fulfilled.

LOOK OUT

The State Executive Committee had made another important decision namely to appoint a Pilot Committee for the Organisation of a State Jamboree The Pilot Committee which will soon be appointed by the State Chief Commissioner will go into all aspects of the problems of organising a Jamboree. It may be remembered that it is nearly three decades and over that we had a State Jamboree. It should be an eagerly awaited event for all concerned in Scouting and Guiding.

NEWS FROM THE STATE HEADQUARTERS

The State Executive Committee met on 1st April 1961 with the State Chief Commissioner in the Chair.

Sri. M. Ram Mohan our State Organising Commissioner whose services were lent to the Government for employment as Chief Organiser, Village Youth Leadership, has rejoined the Service of the Association as Joint State Organising Commissioner on 1st April 1961.

Madras State Jamboree: At a meeting of the State Executive Committee held on 1st April 1961 the State Chief Commissioner has been requested to appoint a Pilot Committee of seven to suggest a suitable scheme for the Madras State Jamboree.

Tamil Terms Committee: The State Executive Committee at its meeting held on 1st April 1961 has appointed the following Committee to suggest suitable Tamil Terms for the many English words in Scouting and Guiding for use in Tamil Literature on Scouting and Guiding.

Sri. T. Chengalvaraya Pillai.
Sri. N Venugopal Nayagar.
Srimathi T. S. Kunjitham.
Kumari G. R. Samuel.
Vidwan T. Muthukannapan.
Sri. A. V. Jayachandran–Convener.

"The correct wearing of uniform and smartness of turn out of the individual Scout makes him a credit to our Movement. It shows his pride in himself and his troop.

" One slovenly Scout on the other hand inaccurately dressed may let down the whole movement in the eyes of the public. Show me such a fellow and I can show you one who has not grasped the true Scouting spirit and who takes no pride in his membership of our great brotherhood."

—B. P.

"THE NEW TECHNIQUE"

(Sri. R. Messiah Doss, D. C. C.)

The New Technique in the training of Scouters and Scouts has been introduced since 1960 after a major review of training methods, in the light of the development and changes which were noted in the past several years. The developments and change of emphasis that are now worked out, are significant, important and undoubtedly a great advance on previous techniques. The training of Scouters is designed to help the Scouter to bring better Scouting to the Scouts he leads. To popularise this New Scheme of Training, Mr. John Thurman, Camp Chief, Gilwell Park, London, is going round the world and has retrained over sevenhundred Training Commissioners in fifteen 'Training the Team' Courses. In the matter of training, in the New Technique, the following five cardinal points have to be borne in mind.

I. **PURPOSE:** The main purpose of any training is to make it possible for more boys to get better Scouting, by providing something appropriate to their ways. With this in view, adequate training is given to adults, so that they may train the boys whom they lead through the PATROL SYSTEM, which is the best way of character training and is by definition the only way of running a Scout Troop.

II. **PREPARATION:** Previous preparation is vital. At every Troop/Pack Meeting, the Leader should know definitely what he is going to talk about. He should also be certain, if he is proficient in what he is to demonstrate. He should be ready on hand with all the properties and gear he may need for his purpose. The use of equipment prepared in advance to show the various stages in progress can be of real help.

III **METHOD:** Admittedly, almost any Session we take will be part Explanation, part Demonstration and part Practice.

(a) **Explanation**: The talk should be adjusted to the minimum possible according to the standard. Selected points should be commented upon briefly. Special reference has to be made to important books.

(b) **Demonstration**: The BASE METHOD has been found a great improvement on direct instructional methods. (e.g.) Following the talk on CAMP CRAFT, the Patrols are taken round to the following BASES which are already established in different places.

Base 1. Pitching a tent with all its details.

Base 2. Gadgets: Mug hanger, shoe rack, basin stand, rope line, camp loom etc.

Base 3. Cooking Fires: Carter Fire, Spokes, Trench Fire, Altar Fire, Reflector Fire etc.

Base 4. Tools: Sheath knife, hand Saw, Bushman's saw etc.

NOTE: Patrols are taken round so that they cover all the bases in turn. Each Base must be staffed individually. If the staff is few in number, the bases are set up and one or two Scouters lead the Patrols en block round the bases. The time involved in each case is identical.

In this connection, the value of VISUAL AIDS needs special emphasis. " The best visual aid is the thing itself and the best distribution is one each ". There can be no substitute as good as the real thing We should be alive to developments in the mechanical field: epidiascopes, film strip projectors and the like are worthy of discriminate consideration.

Charts: Charts when properly used have special advantages.

(c) **Practice**: After the Scouters or the Scouts have heard the Explanation and seen the Demonstration for themselves, they should be allowed to Practice what they have heard

and seen, of course, under the supervision of an Assistant Scoutmaster or an Instructor. They will LEARN while they DO. What any course DOES will make the most lasting impression, and not what it listens to.

IV RECEPTION : Leaders should make sure that the demonstration is interesting. They should also see if everyone could see and hear properly.

V ASSIMILATION : Follow up is necessary. Full use should be made of the excellent device of the SPARE TIME ACTIVITIES to stimulate interest in the basic technicalities of Scouting. This applies in particular to Knotting and elementary Ropework, Hand Axe and Knife and the use of the triangular bandage. Other things which might be covered are Estimation, Plaster casts, Tree Recognition etc.

In a Troop, between Troop Meetings, a Spare Time Activity should be introduced (e.g.) making a tent peg, a model, a sketch, knots, whipping, splicing etc.

The task of the Leaders is one that is never finished and never can be finished. Because of the cumulative experience as the Movement grows we can and must offer better SCOUTING to the Scouts than what they were able to get from their predecessors. The quality of programme offered to Scouts attracts or detracts them. Boys do like SCOUTING, but if they are not satisfied with what they get, train the MAN in the New Technique and offer them an attractive programme to make them happy, healthy and useful citizens.

FOR U PLEASE.

Scout Staves are available at the State Headquarters Each costs 0.37 nP. excluding packing etc.

"THE PROBLEM SCOUTER"

The Scout Movement has many difficulties to face and our Association both at the District, and State levels have many problems to contend with and it will certainly take many pages if one goes on to enumerate them in detail.

One of the most trying problems is the PROBLEM SCOUTER.

While no two of them are problems in exactly the same way, it is possible to classify them loosely under four general headings—the UNRULY SCOUTER, the POSSESSIVE SCOUTER, the SLAP-DASH SCOUTER, and the GENIUS SCOUTER. Each, in his way, can be a menace to the smooth running of a district, and a potential saboteur of the whole fabric of Scouting.

The Unruly Scouter—The eye sore of the Movement

The UNRULY SCOUTER often can be recognised when he says "I do not care for the A. P. R. O. (Aims, Policy, Organisation and Rules) and I will not hesitate to break the rule if I feel that it will be in the interests of the boys".

If the same man joined a football club would he expect to play according to the rules of foot ball or according to his own interpretation of them? The latter course would very soon bring him into conflict with the refree–and it is never very pleasant to be sent off the field.

There are thousands of scouters and what sort of chaos would reign if every one of them consider A. P. R. O. as something to be translated according to his individual preference? Scouting would not be an organised movement but a confused rabble.

The Unruly scouter attempts to defend his attitude by saying–"after all, scouting is a voluntary movement, you can please yourself". How wrong he is! There are only two things in Scouting about which he can please himself–when he comes into it and when he goes out of it. While he remains in Scouting he is bound by the rules that govern the movement.

The Possessive Scouter—The Bossing type

The POSSESSIVE SCOUTER works without assistants, either from choice or because no one is able to stick to his autocratic methods for very long. Almost invariably he has a fine Group to show, and that is not surprising since he works very hard–perhaps for the seven days in a week and right through the month and the year. Neverthless, his District sees little either of him or his boys, he is quite unable to share them even to that extent. Such a group stands out as a solitary unit in the Brotherhood of Scouts, separated from that Brotherhood by the isolationist attitude of its scouter.

He rationalises his conduct by pointing to the results of his work—" this I have achieved "—and more often than not his pride is justified for he has achieved much. BUT, he has failed his boys utterly, completely, abjectly, for he has not provided the one thing that will bring security to their Scouting–CONTINUITY. The entire structure is built around himself and his personality, and should he suffer a long illness, or die, then there is no one to carry on and the whole group collapses like a house of cards.

Then there is one more type of POSSESSIVE SCOUTER and that is one with assistants. He can be seen mostly in the Cub packs and often too in the Scout troops. He feels and feels convinced too that he is the only person who can do things properly. He is so uncertain of himself he seeks constant reassuring by acting " the boss ", running the entire troop meeting himself. His assistants are left hanging round with nothing to do, or sometimes they are given small jobs that could be tackled equally well by the Patrol Leaders. Naturally these Assistants having no duties, no responsibilities, no stake in the troop drop out of the movement thus resulting in the loss of manpower to the movement.

The astonishing thing is that the Scouter very often remarks " my assistants are no good and the present young men coming into the movement do not even stick up for a couple of months."

By comparison how wise is the Scoutmaster who remains the boss but who does as little as possible, leaving every part of the programme to be run by his assistants. What does it matter if they

do make mistakes? The man who never made a mistake never made anything It is by making mistakes that Assistants learn, and any way the Scoutmaster is there to pick up the paces.

For whom would YOU rather work—the man who acts the boss the whole time, or the man who lets you try out your own ideas and remains in the background, ready to give help and advice when you need it?

The Slapdash Scouter—much ado about nothing

Now for the SLAPDASH SCOUTER who is a common bird in the movement in these days. He never keeps any record of progress made by his scouts and if at any time you ask for some definite information about any scout in his troop, he gives you guess work answers which are far from correct. The troop accounts which he keeps can be understood by no one, not even himself. He often does not know the names and addresses of his scouts. He considers visiting the parents of scouts as *infradig*. He maintains no attendance register. He puts all circulars from the District Headquarters behind some rack at home unread, and then send some one to ask about the matters with which they deal. He passes on no information about meetings and dates to his assistants. At a Scouters' meeting he argues hotly in favour of a certain event being held and is then conspicuous at it by his absence. His Annual renewal returns reach the District Headquarters late whatever time limit is set. He promises to take boys for tests and then lets them down. He turns up late for Troop meetings and very often commits the unforgivable sin of not turning up at all, and sends no word, so that after hanging about indefinitely his boys drift off home. He clamours to be given a particular job and then does not do it. He changes his address and tells no one and then complains that he is not getting the scout magazine and the notices.

In all fairness it must be admitted that no one scouter can be found who can be ticked off for all these failings, but the work of any district is increased enormously if each scouter can plead guilty on only two accounts.

The Genius—unconventional figure

Now comes the Genius Scouter. He is convinced that he can produce infinitely better results by strange shortcuts and halfbaked practices of his own devising, than by the tested and proven methods.

He is filled with boundless energy that finds its expression in volunteering for every job that crops up—" Just leave it to me and it shall be done " and then blatantly and unashamedly he backs out of it with the work still undone—" it is not worth wasting my time on anything as trivial as that ". He has strong views about everything under the sun, and inflicts them on all and sundry without the slightest encouragement. He believes in speaking his mind and takes pride in it, although it appaers to be merely an excuse for being rude, tactless and inconsiderate of the feelings of other people.

When a district function is being discussed he suggests enough "improvements " to turn the whole affair into a bedlamite circus. He takes the earliest opportunity to purchase the latest books on scouting and arranges them all neatly in a shelf for everybody to see–he never comits the mistake of going through the books himself. His uniform occasionally has queer little adornments that are quite irregular.

His troop meetings have to be seen to be believed. If one asks him for his programme he will blurt out that he never makes out a programme and he has always been able to give the right sort of programme to his boys according to their moods. The right sort of programme consists of leaping about from training to game, from game to activity, from activity to futility and at the end of it all the boys and the scouter get confused and disgusted.

In district matters too he has suggestions to make. He says " that scouters are all getting slack and we ought to get them to toe the line or get them out ". " Make me an A D.C. I will get things straightened up soon in the district "

—Selected from the note book of a Commissioner.

NATIONAL TRAINING CENTRE, PACHMARHI

Training Camps–Guide Section—1961–62

	Details of Camps	Dates
1.	Advance camp for Bulbul, Guide and Ranger Guiders	20— 5 1961 to 29— 5 —1961
2.	Himalaya Wood Badge (Guides)	1— 6 —1961 to 10— 6 —1961
3.	Himalaya Wood Badge (Bulbuls)	20—10—1961 to 29—10—1961
4.	Commissioners' Training (for the States of Madras, Andhra Pradesh, Mysore and Kerala)	30— 9 —1961 to 4—10—1961
5.	Patrol Leaders' Camp	26—12—1961 to 30—12—1961
6.	Handicraft Training Course for Leaders and Commissioners	8—10—1961 to 17—10—1961
7.	D.C.CS' and A.D.C.CS' Course.	3— 1 —1962 to 12— 1 —1962
8.	D.C.CS' Conference	15— 1 —1962 to 16— 1 —1962

N.B.—For further details apply to the State Secretary, State Headquarters, " Wenlock Park ", South Beach Road, Triplicane. Madras-5.

DISTRICT NEWS

ANAMALLAIS

A Rally cum Camp for Scouts, Cubs and Bulbuls of Anamallais Tea Plantations was held at Valparai from 3rd to 6th March 1961.

The Camp was inaugurated by Mr. C. Stuart, Manager Murugalli Estate, on 3rd March. There was a Camp Fire which was presided over by Sri. G. J. Katticaran, Welfare Liaison Officer, Coonoor.

On the 4th March 1108 Cubs, Bulbuls and Scouts participated and tests were conducted for all of them. In the evening there were interesting items of entertainments by the Cubs, Scouts and Bulbuls presided over by Sri. B. K. Eappen, Manager, Nadumalai Estate and Sri. G. J Katticaran addressed those assembled at the Campfire the same night.

The Grand Rally was held on the 5th March at 3-30 p.m. when 1300 Scouts & Guides participated. Sri. K. Venkataswami Naidu, State Chief Commissioner, took the Salute at the March Past of the Scouts and invested Mrs. E. A. Body and presented her the warrant of appointment as District Commissioner (Guides). After the reading of the report by the District Scout Organiser, Sri. N. D. Sundaravadivelu, State Commissioner (SCOUTS) addressed the gathering. After an interesting demonstration Sri. A. Dhanaraj the District Secretary read messages and proposed a vote of thanks. The Rally terminated with the singing of the National Anthem.

The success of the Camp cum Rally was due to the hearty cooperation and valuable support extended by the various managers of the many estates.

KURUNJIPADI

22 Scouts and three Scouters of the S. K. V. High School, camped out for a day on 12–3–61 at Kallayankuppam about 7 miles away.

ORATHANAD

About 100 scouts and scouters rendered service on 17-3-1961 at the School Improvement Conference held at Kilathottam when Sri. N. D. Sundaravadivelu, the Director of Public Instruction and State Commissioner (Scouts), visited the place A Posse of Welcome was given to the State Commissioner (S).

MADRAS CORPORATION

The Scouts of the schools of Salaivinayagar Koil Street and Anjaneya Nagar had a week-end camp at the Corporation Scout Hqs, on the 11th and 12th March 1961, and had an interesting and instructive programme of activities.

TIRUKANNAPURAM

84 Scouts, Guides and Scouters belonging to the Board Schools of Nannilam, Peralam, Titachery and Enangudy rendered servicc on 6th March 1961 at the floating festival of Sri Souriraja Perumal under the leadership of the District Scout Organiser Sri. H. Krishnamurthy. Sri. G. Govindswami Naidu the managing trustee and the temple executive officer gave all facilities to the Scouts and Cuides to serve on the occasion.

MADURAI

Under the auspices of the Bharat Scouts and Guides Association, Madurai, the golden Jubilee of the Girl Guide movement was celebrated in the Sethupathi High School grounds on Sunday, March, 5.

Mrs. D. L. Gopal Ratnam, State Commissioner (Guides), Madras, who presided, traced the origin of the Scout movement in this country. She also dwelt on the recent visit of Lady Baden-Powell, World Chief Guide to Madras and her message to the Guides in the State.

Miss C. John, State Organising Commissioner (Guides), Madras, who delivered the jubilee address, praised the activities of the Scouts and Guides in Madurai District.

Lady Doak unveiled a portrait of Lady Baden-Powell.

Earlier, Dr. (Mrs.) Sarojini Santhosham, Madurai District Guide Commissioner, welcomed the Guide leaders. Mr. K. L. N. Krishnan, Secretary of the association, read the messages received from Lady Baden-Powell and others. Miss. K. Davamani presented the jubilee report.

Mr. V. S. Ramasubramaniam, District Scout Commissioner, proposed a vote of thanks.

Over eight hundred Bulbuls and Guides from local and mofussil groups participated in the displays. Scouts and Rovers gave interesting items in the Camp Fire. The function was well attended by parents and the public. Miss. S. Gnanamanickam and Mrs. E. Michaelraj were the conveners of the jubilee Committee.

THE SUPERIOR AND THE INFERIOR

"The superior man understands what is right, the inferior man understands what will sell.

"The superior man loves his soul; the inferior man loves his property. The superior man always remembers how he was punished for his mistakes; the inferior man always remembers what presents he got.

"The superior man is liberal towards other's opinion, but does not completely agree with them; the inferior man completely agrees with other's opinion, but is not liberal towards them.

"The superior man is firm but does not fight; he mixes easily with others but does not form cliques.

"The superior man blames himself; the inferior man blames others."

CONFUCIUS—the Chinese Philosopher.

சாரணர் இறை வணக்கம்

பல்லவி.

பெற்றிட நீ அருள்வாய்—இறைவா
மற்றவர்க்குதவிடும் மனமும் நல்லறிவும்
(பெற்றிட)

அனுபல்லவி.

கண்ணிய வாழ்க்கையும் கலங்கா மனமும்
கடமையில் ஆர்வமும் கடவுள்பாலன்பும்
(பெற்றிட)

சரணம்.

உயிர்களிடம் அன்பும் உலகோரிடம் நண்பும்
தேசத்திடம் பக்தியும் சிக்கன வாழ்க்கையும்
மனம்மொழி மெய்களில் மாசிலா நலமும்
மன்பதைக் குழைத்திடும் மாபெரும் குணமும்
(பெற்றிட)

K. வடிவேலு, B.A., B.T,
உதவி சாரண ஆசிரியர், காட்டுமன்னார் கோயில்.

வாழ்க்கையில் மறுமலர்ச்சி

"ஒரு சாரணனின் தந்தை"

வாழ்க்கை மலர்வதற்கு மும்முனைகளில் முன்னேற வேண்டியிருக்கிறது. உடல், உள்ளம், ஆன்மீகம்–இம்மூன்றிலும் சுருதி பேதமின்றி வளர்ந்து முன்னேறினால்தான் மனிதன் முழு மனிதனாக முடியும். இதற்கு சாரணர்களுக்காக வகுக்கப்பட்டிருக்கும் பயிற்சிகளும் குறிக்கோள்களும் மிகவும் உதவி புரிகின்றன. உடற் பயிற்சிகள் உடல் வலிவு பெற்று வளர்ச்சியுற உதவுகின்றனவென்பது எல்லாருக்கும் தெரியும். ஆனபோதிலும், உடற் பயிற்சிகளை மட்டும் பிரதானமாகப் பின்பற்றி, உடலை மட்டும் வளர்த்து விட்டால், உள்ளம் பண்படாது போய் விடக்கூடும். இதைத் தவிர்க்க, உள்ளத்துக்கும்

பயிற்சி அளிக்க வேண்டியதவசியமாகிறது. உணர்ச்சிகளைக் கட்டுப் படுத்தி, உள்ள வளர்ச்சியும் உடல் வளர்ச்சியும் ஒருங்கிணைந்து முன்னேறுவதற்கான வழிவகைகளைப் பின்பற்ற வேண்டும். இதில் வெற்றி கண்டோமானால், நமது உடலை, பிணிகள் வருத்துவது மிகவும் அரிதாயிருக்கும். நம் உள்ளத்தில் சலனமிருக்காது. அனுதினமும் நாம் செய்யும் காரியங்களில் குழப்பமேற்படாது. மனதில் உள்ள அமைதியை, முகம் புதுப் பொலிவுடன் பிரதிபலிக்கும்.

இவ்வாறு, உள்ளத்தையும் உடலையும் பயிற்சிகளால் வளர்ச்சி யுறச் செய்த சாரணர்கள், ஒருக்காலும் சுயநலக்காரர்களாக இருக்க முடியாது. மனித சமுதாயத்துக்குத் தொண்டாற்ற வேண்டுமென்ற ஆர்வத்துக்கும், அவர்கள் மனதிலே கிளைவிட்டு வளர்ந்தோங்க அரம்பித்துவிடும். உடலை மட்டும் வளர்த்தவன், மாபெரும் மல்லனாக வோ, குஸ்தி வீரனாகவோ புகழ்பெறலாம். ஆனால், உள்ளம் பண் படாத காரணத்தால், முரடனாகவோ, முழு மூடனாகவோ அவன் இருப்பான். அதே மாதிரி, உள்ளத்தை மட்டும் பண்படுத்துவதற் காக, பல பெரிய நூல்களைக் கற்றறிந்த மேதை, உடல் நலக்குறை வால், "நடக்கும் பிரேத" மாகக் காட்சியளிப்பான். ஆன்மபலம் மட்டும் போதும் என்று மூக்கைப் பிடித்துக் கொண்டு, பிராணயாமம் செய்து கொண்டிருப்பவனின் உடலும், உள்ளமும் பல நோய்களுக்கு இலக்காகின்றன. இதன் காரணமாக, போலிச்சாமியாராகி விடுகிறான். சாரணர்கள் பயில வேண்டிய பயிற்சிகள் மனிதனை முழு மனிதனாக்கக் கூடியவை. சாரணர், குஸ்தி வீரராகவோ படித்த மேதையாகவோ, அல்லது யோகீஸ்வரராகவோ புகழ் பெறாமல், இம்மூன்று ரகத்தினரின் உயர்ந்த பண்புகளையும் இலட்சியங்களையும் ஒருங்கிணைத்துத் தம் முடைய உடலையும் உள்ளத்தையும் ஆன்மீகத்தையும் ஒரே சீராக வளர்த்து, மனித சமுதாய நலத்துக்காகப் பாடுபடுவார்கள் என்று சொன்னால் மிகையாகாது.

TO ALL THE COMMISSIONERS AND SECRETARIES:

STATE HEADQUARTER'S TELEGRAPHIC ADDRESS: "SCOUT GUIDE", MADRAS.

We have registered with the Post and Telegraphs, our telegraphic abbreviated word "SCOUTGUIDE". All telegrams to the State Headquarters may hereafter be addressed as follows.

Scout Guide, Madras.

P. R. Ganapathy Pillay
Honorary State Secretary

OUR STATE COMMISSIONER (SCOUTS) FELICITATED

To felicitate Sri N. D. Sundaravadivelu, State Commissioner (Scouts), on the conferment of "PADMA SHRI", the Members of the Bharat Scouts and Guides, Madras State, were "At Home" at the State Headquarters, "Wenlock Park", Triplicane, Madras, on April 1, 1961.

Sri K. Venkataswami Naidu, State Chief Commissioner, presided over the function. Welcoming the Chief Guest, Sri K. Venkataswami Naidu, pointed out the great qualities of head and heart which Sri Sundaravadivelu possessed. He referred to him as one of the young Directors of Public Instruction to be honoured by the Government. Dealing with his career as the Director of Public Instruction, the State Chief Commissioner stated that the two great schemes, midday meals and School Improvement Scheme, originated and implemented by the Director of Public Instruction were models to be followed by other State Governments in India. As a State Commissioner (Scouts), Sri Sundaravadivelu has rendered yeoman service to the movement. He has been responsible for making the Association clear out much of the debts and also to steer clear of many problems facing the Association.

Associating herself with the felicitations, Srimathi D. L. Gopal Ratnam, State Commissioner (Guides), referred to a story in New Testament where Queen Easther rose to a great crisis to save the entire country from devastation. Sri Sundaravadivelu had an unique mission to fulfil. She also referred to his service in the field of Education.

Sri. S. Amudachari, Legal Adivser, and Sri P. R. Ganapathy Pillay, Honorary State Secretary, also joined the felicitations.

Replying, Sri Sundaravadivelu, State Commissioner (Scouts), thanked the Members for the splendid function got up by them. He said that the unique honour conferred on him was not for his

individual attainment but for his work as Director of Public Instruction and for organising the Midday Meals Scheme and School Improvement Conferences. The award is only for the Leader of the team and the credit belonged to those workers in the field who were responsible for the success of these two schemes. He thanked all the Scouts and Teachers who were of great help to him in the successful implementation of those schemes.

Sri P. R. Ganapathy Pillay, Honorary State Secretary, proposed a vote of thanks.

SOUTH MADRAS BHARAT SCOUT AND GUIDES.

The District did large scale service in connection with the Brahmotsavam festival of Sri Kapaleswarar at Mylapore from 23-3-1961 to 1-4-1961. The service centre was located at No. 2, North Mada Street, Mylapore, and on all important days of the festival, nearly 200 Scouts drawn from the Mylapore and Adyar areas reported for duty. They helped in regulating one way traffic, keeping the path in front of the eastern gopuram, clear of the crowd, cordoning around the deities and the patrolling of the areas around the tank. On 23-3-1961 a meeting under the joint auspices of the South Madras Bharat Scout and Guides, St. John Ambulance Brigade and the Mylapore Academy was held in which Srimathi Ammu Swaminathan, President, Bharat Scouts and Guides, India, Sri T. S. Ramaswami Iyer, Vice-President, South Madras Mrs. P. N. Ramaswamy, Vice-president, South Madras, and others participated.

Sri H. Ramanathan, District Commissioner (Scouts), was the officer in charge of the service.

SCOUT TRADITIONS

A peep into the Ancient World

The fundamentals of Scout movement as a training ground for citizen-ship and leadership are as old as the universe itself. Asia, Europe, America and Africa can trace their own story with pride and enthusiasm.

EUROPE

In the programme of international Scout Jamboree, 1920, we find the following :-

" Greece claims, perhaps not unjustly, to be the country in Europe whose Scouting dates back to the remotest period, because the aims and ideals of modern Scouting coincide with the system of training for boys that the Spartan, Lycurgus (800 B C.) and the Athenian, Solon, (600 B. C.), adopted from the systems in Crete working at least 1000 years before the birth of Christ ! The vow of those Scouts of ancient times, taken before the goddess Athene, was as follows :—" I will not dishonour the holy weapons. I will not abandon my comrade, whatever it costs me. I will defend what is sacred, alone, and with others. I will try to leave my fatherland stronger and better than I found it. I will obey the laws and resist their subversion. I will honour the Gods and my country. The Gods be my witness!"

AMERICA

In the "MANUAL OF THE WOODCRAFT INDIANS". Ernest Thompson Seton says ;

" The Ideal (Red) Indian stands for the highest type of primitive life. He was a master of Woodcrafts, and was unsordid, clean, manly, heroic, self-controlled, reverent, truthful, and picturesque always. America owes much to the Redman. When the struggle for freedom came on, it was between men of blood and bone, equal in brains and in strength. The British had the better equipment perhaps. The Great advantage of the American was that he was a trained scout, and this training, which gave him the victory, he got from the Redman."

AFRICA

In "SCOUTING FOR BOYS" Sir Robert Baden–Powel says;

The native boys of the Zulu and Swazi tribes in South Africa learn to be Scouts before they are allowed to be considered men, and they do it in this way. When a boy is about fifteen or sixteen, he is taken by the men of his village, stripped of all clothes and painted white from head to foot, and he is given a shield and one assegai or small spear, and he is turned out of the village and told that he will be killed if anyone catches him while he is still painted white. So the boy has to go off into the jungle and mountains and hide himself from other men until the white paint wears off, and this generally takes about a month; so that all this time he has to look after himself and stalk game with his one assegai and kill it and cut it up; he has to light his fire by means of rubbing sticks together, in order to cook his meat, he has to make the skin of the animal into a covering for himself; and he has to know what kind of wild roots, berries and leaves are good for food as vegetables. If he is not able to do these things he dies of starvation or is killed by wild animals. If he succeeds in keeping himself alive, and is able to find his way back to his village, he returns when the white paint has worn off and is then allowed to become a warrior of the tribe since he has shown that he is able to look after himself."

ASIA

If however, it be for the most ancient traditions of this system of training that we are seeking, it will most likely be in Asia that we shall find them,–Certainly in Asia so far as the Aryan race is concerned. In deed, even as regards the pre–Aryans we have in Japan the regard for "Samurai", a group of men who regarded the service of their country as the highest honour, who cared not for wealth, whose motto was "noblesse oblige" in the best sense of the words, and who voluntarily underwent severe discipline and training to fit them for their altruistic labours.

As regards the Aryan, it seems more than likely that some such system of training was in vogue among them in very remote times even before great series of migrations of the race,–from Central Asia into India, Arabia, Persia, the Balkans, and into Central and

Western Europe,-took place for it is no mere tradition in India, but appears in the early books as a fully developed system which survives to the present day.

That system is generally recognised as being the DHARMA or duty of the first of the four ASHRAMS or stages of life—the BRAHMACHARYA ASHRAMA—or period of studentship—the other three (with which we are not concerned here) being the stages of the house-holder, the forest-dweller, and the ascetic. It is written thus of the training of the " Brahmacharya "; " At the age of seven or thereabouts the boy passes under control of the teacher, and learns that he must leave the play of the household for the study under the Guru. He is given a stick or wand (exactly like a scout-staff), symbol of DANDA which controls, and is also symbol of self-protection against external dangers." (HINDU IDEALS by Anie Besant.) " His life thereafter was simple and hardy, independent of all soft and luxurious living, abstemious and devoid of ostentation. He was to rise before sunrise and bathe and perform " SANDHYA " during the morning twilight till the Sun rose. If it rose while he was still sleeping he had to fast during the day performing " JAPA ". He had to perform menial duties, and serve his teacher cheerfully. " The rules laid down by Manu as to his conduct show frugality, simplicity and hardiness were enforced so that the youth might grow into a strong and vigorous man ; it was training of a nation of energetic, powerful, noble mannered and dignified men ... The practice of self control and complete continence was rendered much more easy than it would otherwise have been, by the care bestowed on the physical development and training of the youth by physical exercise and manly games of all kinds. In the Ramayana and the Mahabharata we read of the way in which the youth were practised in the use of weapons, in riding and driving, in sports and feats of skill and in forest-life and nature-lore" These physical exercise

formed a definite part of their education, and contributed to the building up of a vigorous and healthy frame. Having thus fulfilled, in study and strict chastity the student period, the youth was to present his teacher with a gift according to his ability (all this time he had lived at his Guru's house, not at home.) and returned home to enter the household life." SANATANA DHRMA, Advanccd text book).

(We are indebted to Mr F. G. Pearce, the first Chief Commissioner, Indian Boy Scouts for the above extracts from his article, in "The Great Indian Scout Rally" Number published by Sri Iyyanki Venkata Ramaniah, Vijayawada, Editor.)

NATIONAL TRAINING CENTRE—PACHMARHI

Programme of Training Courses–1961

SCOUT SECTION

1. 3rd Himalaya Cub Wood Badge Course–10th to 19th May 1961.
2. 4th A. D. C. C. Training Course (Cubs) ,, ,,
3. 3rd Himalaya Scout Wood Badge Course 20th to 31st May 1961.
4. 4th A. D. C. C. Training Course (Scout) ,, ,,
5. 3rd Himalaya Rover Wood Badge Course–1st to 9th June 1961.
6. 4th A. D. C. C. Training Course (Rover) ,, ,,
7. Rover Scout Leaders (Preliminary) 2nd to 10th Nov. 1961.

N.B.—For further details apply to the State Secretary, State Hqs., Wenlock Park, South Beach Road, Triplicane, Madras-5.

Edited and Published by Sri. P. R. Ganapathy Pillay for the Bharat Scouts and Guides, Madras State, "Wenlock Park", South Beach Road, Triplicane, Madras-5 and Printed by Sri. V. Ramachandra Iyer at the M. S. Printing Service, 94-Y, Royapettah High Road, Luz, Mylapore, Madras-4.